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Truth and Righteousness Triumphant.

A

DISCOURSE

COMMEMORATIVE OF THE

DEATH OF PRESIDENT LINCOLN:

PREACHED IN THE

WASHINGTON AVENUE M. E. CHURCH,

APRIL 20, 1865,

BY

B. HAWLEY, D. D.

ALBANY, N. Y.:
J. MUNSELL, 78 STATE STREET.
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CORRESPONDENCE.

ALBANY, April 20, 1865.

Rev. Dr. HAWLEY:

Dear Sir: — The Official Board connected with the Church over which you preside, have listened with much pleasure and satisfaction to the delivery of the discourse upon our national bereavement, and its lessons; and most respectfully request you to prepare a copy of it for publication in pamphlet form.

Respectfully, yours, &c.,

WILLIAM THORN,	NELSON BAILEY,
CHARLES THURBER,	ELISHA BAILEY,
JAMES G. FINCH,	JOHN SKILLICORN,
FRANCIS M. HUMMEL,	THOMAS COX,
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JACOB SLINGERLAND,	O. M. HUNGERFORD,
JOHN E. WEAVER,	CHARLES BARTRAM.
D. G. STALEY,	

ALBANY, April 25, 1865.

To the Official Board of Washington Avenue M. E. Church —

Gentlemen: — Your favor of the 20th instant, soliciting a copy of my discourse commemorative of our recent national calamity, is gratefully acknowledged.

Modestly complying with your request, I place the manuscript at your disposal.

Respectfully, &c.,

B. HAWLEY.

DISCOURSE.

PSALM ii, 1–4.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Amid the recent and abundant rejoicings over national victories, our country is in deep gloom and great sorrow. The emblems of mourning that drape this city, and festoon these galleries and pulpit, are but slight tokens of our heart-grief. A great man in our Israel has fallen. ABRAHAM LINCOLN is dead—not in the order, nor by the direction of Divine Providence, or the assassin were innocent; but by vengeful malice and demoniac hate. Yet, from this sad and unlooked-for event an important lesson may be learned. Instead of putting our trust in princes, in the arm of flesh, or in human wisdom, we shall learn to confide in the God of nations. Instead of glorifying human agencies, we shall learn to give to the great Supreme the honor, power, and dominion that belong to Him alone. In this regard, we may have erred in our exultations. In the midst of loud and joyous acclamations to heroes and to patriots a solemn reproof comes to us to remember the Lord our God. For national victories, for the taking of strongholds, for the surrender of hostile armies, and for the prospect of peace, joy is right and proper. But hero-worship is idolatry. God will not give His glory to another.

The momentous events of the past four years, cul-

minating as they have in such brilliant and decisive victories to our national arms, in such marked demonstrations of Infinite Providence in behalf of freedom to all Americans, and in defence of true democratic principles — even though they are darkened by the startling assassination of our noble, honored, and patriotic president — induce me to lead your thoughts this hour to some inquiries started by the royal Psalmist, as he looked out on the commotions and oppositions of the people and their rulers to the destined ascendency of truth and righteousness over error and unrighteousness in all lands. These strugglings of principles, because of the sin of man, are inevitable, though gradual, and are resulting, with every revolution of the earth, in the sure extension and triumph of humane and Christian sentiments.

In this psalm we have a prophetic allusion to the triumph of truth over error, of Christian sentiments over irreligion and despotism, of the peaceful kingdom of our Lord over the kingdoms of the world, and therefore of liberty and freedom to man over oppression and tyranny.

The monarchies of the old world and the aristocratic oligarchies of the new, are in structure and in spirit opposed to the enlarged freedom inculcated and promoted by Christianity, whose history is that of a true, benign, and enduring civilization — a civilization without convulsions, without fire and sword, if possible, and yet with them, if forcible resistance and stern opposition interpose themselves. The rise and fall, the growth and decay of nations, and the modifications of governments clearly show this. Though revolutionary, it is not the spirit of Christianity to produce moral nor civil convulsions, nor to use the sword, but to oppose and overcome error with truth, ignorance with intelligence, despotism with freedom, and anarchy by law and order. In such a work, preparatory to the millenial glory of the church and world,

"offenses must needs come," but woe to those powers by which they come. Offenses arise, not from any intermeddling, agitating, or contending spirit of Christian principles, but from the oppositions of human nature, in her various policies of government, to the spirit and progress of truth and righteousness.

Our text gives a brief and graphic view of the feelings and conduct of the perverse and insubordinate towards the kingdom of righteousness, and the disposition of God towards the opposers of His truth and grace.

I. The word here rendered "heathen," means *nations*, without any reference to their idolatry or otherwise, though the nations of the world were then more or less idolatrous; and it refers to the several despotic and monarchical governments then existing, and to their *animus* foreseen to be transmitted to other nations and peoples opposing themselves to the noble catholicity, the human brotherhood, wide-spread civilization, and to the spirit of freedom to be promoted by the Lord and his anointed, whether they be kings, rulers, governors, or presidents legitimately enthroned or in power. The history of nations, especially of modern ones, is a clear exposition of this fact. The imaginings of the people, the counsels of kings and rulers, and the utterances of thrones, are generally against the government of truth and righteousness.

In this psalm are several expressions that describe the feelings and unrestrained conduct of the masses of men towards God and his cause. They are said to "rage," literally *tumultuously assemble*, swaying the wild populace and intimidating some ruling minds by their noisy convocations, riotous proceedings, and when sufficient force and influence shall be gathered, attempting to subvert benign and vigorous government, and to root out the principles of truth and righteousness. Thus it was when the confused multitude of Ephesians conspired against the apostle

Paul, the more part not knowing wherefore they had come together.

No matter how quietly and innocently, nor how humanely, the representatives of truth and righteousness may attempt to carry out their benign and noble mission, they are almost sure to meet the opposition of fanatics and the clamor of anarchists, or the tediously slow movements of so-called conservatives, who are always behind the openings and leadings of Providence. For instance; against Paul and Silas, who, in their divinely called mission to Macedonia, had incidentally attended a prayer-meeting with certain devout Jews at Philippi, and by authority had expelled the spirit of divination from a sooth-saying damsel—thus showing the antagonism of Christianity to so-called spiritualism—the frenzied multitude rose together, and the magistrates rent their garments and commanded the apostles to be beaten and imprisoned. But how strangely the furor of those men was overruled to the furtherance of truth and the cause of God! At midnight, all around still in sleep, the prison locks and bolts and bars all carefully secured, the keys in safe keeping, these two men sang a hymn and prayed. He that sitteth in the heavens laughed. The prison walls were shaken. In expressive symbol of the freedom due to truth and her representatives in all the world and in all time, the keyless bolts flew back, the riveted bars sprung loose, and the doors were opened by Angel-hands. Even so the prison doors of thousands of them that are bound have been opened in all the South of this nation by Angel's hands, and liberty has been proclaimed to the captives. The Lord's anointed has preached good tidings to the meek among us, and proclaimed this acceptable year of the Lord. Then the awakened jailer, with the lamp of wild curiosity in one hand and the sword of despotism in the other, hastened to the inner prison—this once the enclos-

ure of dignified innocence — and found the apostles safe and calm in their Christian majesty, as are snugly harbored vessels amid surrounding storms. And how composedly did those saintly men say to the confused representative of despotism, "Do thyself no harm; we are all here."

Not for *their* sakes was that scene, but for Macedonia and her iron sceptre, and for the WORLD. As might be expected, and from that time, that prison household constituted the beginning of the large and influential church in Philippi, to which an apostolic epistle was afterwards addressed. Even so, epistles from the purer churches of our loyal North may yet be read in the late centres of the disloyal South, giving to them a welcome to the higher planes of Christian civilization.

These things are but the indications and promises of what Christianity always and everywhere aims to do, peaceably if it may, forcibly if it must. And when the outbursts of passion are over, and the determined hate is conquered on our soil, the hand of God will be recognized, uncovered from surrounding cloud-curtains, in bringing to triumphant issues the cause of truth and righteousness among us. How often, during the past few years, have innocent, virtuous, and noble men been scourged, imprisoned, and hung, for no other offense than speaking the truth in love, and preaching righteousness. The slowly gathered results of that dominant spirit are treachery and rebellion, and at last *the fiendish assassination of the noble representative-head of this nation!!*

You know how Herod the Great endeavored to forestall the kingdom of universal peace in searching for the child Jesus and prospective King of kings, while yet in the weakness of infancy, that he might surely prevent his sitting upon the throne of David. And you know how the child escaped the sword; how he lived, increased in wisdom and stature; how he taught as never man taught;

how he established a Kingdom of righteousness and peace; and though by wicked hands was slain, how he lives and reigns in immortal triumph—declaring and securing the certain triumph of all virtue and truth.

So, also, Herod Antipas struck, as he thought, an opportune as also fatal blow when he beheaded John the Baptist. But he left truth unwounded. The spirit of Elias yet lives in the world. Embodied in many a rough exterior it may be, and clothed in an humble garb, it is oft enthroned in the chair of state, and presides over the affairs of nations, preparatory to the reign of the Prince of peace.

The Roman Emperors, Nero and Domitian, in sympathy with the prevalent spirit of rapacious empire, breathed out cruelty and executed fearful persecutions upon innocence and virtue in the church of Christ. But Virtue survives immortal, does she not? And Innocence never dies.

Such like combinations of foreign nobilities and home oligarchies have conspired to sever this great country and to alienate one-third of the territory from freedom and righteousness. To this end covenants have been broken, plunder has been committed, and rebellion and war have been inaugurated on a gigantic scale. Immense treasures and noble lives have been poured out like water by one fierce party in order to accomplish their diabolic purpose; and by the patriotic squadrons of freemen in order to preserve and transmit the principles of liberty—the heritage of their fathers—unimpaired to posterity. And just as this worthy purpose was nearly accomplished, the eyelids of morning opening the day of bright and cheerful peace; and, after severe and repeated contests, decisive victories, had resulted to the national arms—the hearts of thousands in grateful joy—this strange, tragic, and mournful event transpired, sending quicker than the com-

ing on of night, great sorrow to the nation's heart. And though, in the words of the assassin, "Virginia is avenged," the *people* have lost a true friend, and the nation her liberator. Fresh and fragrant as are the laurels of fame that rest on the brow of Wilberforce, no less green and immortal are those on the head of Abraham Lincoln.

2. "The people imagine a vain thing." They design successful resistance to the government of righteousness and peace, and seem determined to inaugurate the reign of despotism. In presuming to oppose successful resistance to the development of Christian principles, they imagine a vain thing. Truth, like light, is irresistible, and though wrapped in a thousand midnights of error, will flash its way out, and throw its simple elements of beauty, like the bow of promise, on the clear, blue sky of hope.

Take illustrations: The celebrated philosopher and infidel, Hume, demeaned his powerful mind by adroitly and openly opposing the Church of Christ with his intricate and seemingly logical sophistries. But in the gradual and sure progress of truth, the Scottish Branch Bible-Society held its meeting for organization in Hume's house. And the prophecy of his, that the nineteenth century would witness the overthrow of the Christian religion, has most signally failed. And to day Christian principles are revolutionizing the world and elevating the nations.

So alas the subtle Voltaire ridiculed the Bible, maligned Christianity, and imagined he saw the wasting twilight of the gospel-day. He was mistaken. It was rather the fading, gray dawn of the morning of truth then opening on the hills of infidel and papal France. And in a few years thereafter, the same press that gave publicity to his bald atheism, flung off the printed pages of the maligned but Holy Scriptures, for the enlightenment and salvation of his countrymen.

A few years ago Abner Kneeland, who in Boston took

out his watch and challenged the Christian's God to take his life in five minutes, began the organization of an atheistic colony in the then unoccupied West, that he might forestall the establishment of Christianity, and forever exclude churches from its territory. But Kneeland died; his community disbanded for the want of cohesive power; and *now* that very locality is occupied by schools and evangelical churches. Indeed, most of the efforts of the enemies of Christianity are in the end futile. An all-wise Providence thwarts the consummation of their plans. Devised in worldly wisdom, they may be, and skillfully managed, but are sure to end in defeat and ignominy Many daring schemes, for the suppression of liberty and the establishment of tyranny, have been inaugurated, and for a time prosecuted with hope of success, which have deservedly and signally failed. Truth and justice are immortal, and, though crushed to earth, will rise again.

3. So also, "the *kings* of the earth set themselves, and the *rulers* take counsel together." The kings of the Roman States legislated against Jesus Christ, and yet in the fourth century, after a long and unequal struggle between paganism and Christianity, between light and darkness, earnest and well contested debates having been carried on in the national councils, the vote was taken by which Christianity became thence-forward the established religion of the Roman Empire.

We have a notable instance of the power of royalty against Christian civilization being turned by the counsels of God to the benefit of humanity in the triumph of truth, in the English Revolution. The fickle-minded James II extended to the Papacy his royal patronage, and to the living piety of the nation he stretched out a persecuting hand. He employed his prime minister, the cruel and relentless Jeffreys, to oppose Protestantism. The contest was severe, cruel, but in vain. In the order of Him who

puts down one and sets up another, William, Prince of Orange, easily and effectually secured a bloodless ascension to the throne. Protestantism was fostered. King James stealthily fled to France—whither the traitor, Jefferson Davis, would gladly flee—; and the bloody Jeffreys died ignobly and full of terror in the gloomy tower of London. God avenged his own elect. And thence on the British nation, having a limited monarchy, a benign and somewhat equitable government—despite her aristocratic nobility, love of empire, and jealousy of Republicanism—is a great Christian power in the world.

Another daring instance of opposition to the Lord and his anointed authorities we have in the French Revolution. From the beginning of the Papal supremacy, arrogantly usurped, France was its chief patron and defender. Early as the ninth century she gave to it temporal dominion, and for a long period was its mightiest and most earnest agent of intolerance and persecution. But in process of time all this servility was changed, naturally changed, to open scorn and hostility. At the close of the prophetic period, in 1793—the 1260th year from the birth of the Papal supremacy—began to rage the infidel democracy. Discarding the monarchy, that had been the most flourishing on the continent, the first to foster the arts and manners, its language universal, its influence almost boundless, and its literature a spring at which all nations drank; France rent off her robes of royalty and law, and banished respect for religion and order. Her vine-clad hills and plains were desolated by civil war. The throne was prostrate, and the churches were shut. In an august assembly it was deliberately voted, "There is no God." On the 7th of November, 1793, Gobet, Bishop of Paris, attended by his Vicars General, entered the hall of Legislature, tore off his ecclesiastical robes, and abjured Christianity: declaring that "the only religion thenceforward

should be the religion of liberty, equality, and morality" — licentious, lawless, and groundless. His words were echoed amid shouts of approval. In a few days the city authorities introduced to the assembled citizens a veiled woman as the goddess of Reason, saying, "There is no God; the worship of Reason shall exist instead thereof." The assembly bowed before her in mock reverence. Borne to the cathedral, thenceforward called the temple of Reason, she was adored by the misguided people. Atheism was formally enthroned. Heaven was insulted; and high treason against God and humanity reached its zenith. Recklessness, licentiousness, and blasphemy were the prominent features of that gloomy reign of terror.

These extremes of servility to the Papal hierarchy, and of abandonment of all Christian sentiments, were too great for even corrupt and bewildered humanity. The surgings of the waters must abate. The tide of human instincts, universal sense of right, and of heaven-inspired consciences, must turn. And never more than now did evangelical truth prevail in France.

I mention these several historic facts to show you the Christian ideas of God in history, and to designate the ground of our hope in this dark, yet brightning hour of national life. Truth and righteousness are triumphant. Liberty and tyranny are not twins. The short and yet brilliant history of our nation shows their antagonism. Liberty is immortal. Tyranny shall utterly perish. Her last battles are being fought.

We all know that the design of the Slave-aristocracy, in inaugurating this fearful rebellion, was to nationalize the institution, or to make it the corner stone of a separate Confederacy. And though the legitimate authority of the nation at first designed no interference with it, other than to limit its growth, and confine it within constitutional bounds; yet, strange to say, the primal idea of the sove-

reignty of freedom has so widely spread, and taken so deep a hold on the judgment of the nation, that an edict of emancipation has gone forth, never to be recalled. A nation is born to freedom in a day. Prophesy is fulfilled. The hierarchy of despotism on this continent is ended; its last fatal blow has been struck. Henceforth the Genius of liberty is unfettered. In sublime dignity she stands on the dome of universal freedom on this continent.

For a while, during our national struggle, the sympathies and material aid of the ruling classes in England and France, were with the rebellion. Many in the loyal states seemed to lean in the same direction. Not until the combined wisdom, resources, and power of the nation had gained the ascendency, did these abetters of wrong cease their covert hostility to the policy of the nation—a policy in harmony with the intuitions of humanity and the known will of God. And now the last act in this terrible drama of blood and carnage, will only, and it may be too severely, recoil on the instigators of this stupendous wrong, and inspire the hearts of all who mean to be freemen indeed, to greater courage and stronger efforts to save the nation. Abraham Lincoln being dead, yet speaketh. His mind, looking to an entire disenthrallment of this great nation from the chief antagonism to liberty and prosperity, will be carried out. His soul is not dead, but lives in and among the people, lifting them to noble manhood. His mantle of clemency and authority will fall on some Elisha.

Four years ago, the 14th inst., the national banner, on the island-fort of the Union, was taken down under rebel order, and open defiance was shown to the national authority. The same day, after four years of untold and sanguinary struggles, that same emblem of power and glory, having been carefully borne northward by heroic hands, was raised again in triumph, never to be trailed again in ignominy by traitor hands. On that *same* day—a day

never to be forgotten by freemen — the crowning act of perfidious and deliberate madness was reached, in the daring conspiracy against the representatives of our national authority, and in *the murder of our noble President.*

"Blind unbelief is sure to err,
And scan God's work in vain:
God is his own interpreter,
And He will make it plain."

II. *Why* do the nations rage, the people imagine a vain thing, and rulers take counsel together against God and his anointed — against eternal truth and its humane promoters?

They most certainly act against the common good, as also against their own. Their efforts to subvert truth and righteousness are in vain. Human life may be endangered, may be taken; human plans may be delayed, may be foiled; but the invincible spirit and power of truth and right live to meet, confront, and overcome the opposing evil, though it culminate in anarchy and despotism extreme. Christianity is forbearing, kind, and good doing. And though its leaven of truth and grace works in and throughout the whole mass of humanity, it *wrongs* no man. Unless the opposition of rulers and of the people be combined against it, no ruinous convulsions attend the reforms demanded alike by the will of God and the greatest good of the world. While the genius of our religion soothes the disquieted, deals kindly but firmly with the erring, and allays discontent; it also awakens courage to do and to endure for the right. Christian and enduring reforms are always gradual, either in their preparation or in their consummation. However radical the truths, they teach an inflexible adherence to duty, though the duty may be modified and determined by expediency as also by law. Why then such opposition to them? Equally opposed to lawless and riotous anarchy and to despotism, true religion

teaches all men to render to each that which is just and equal, obedience to lawfully constituted government, and profound homage to the Supreme. In a republican government, like ours, all just and needed reforms are practicable without rebellion.

O, it is a strange infatuation that resists truth and righteousness, and lightly esteems the institutions founded on them. Yet they have never been popular with the people, nor with rulers. When were they more attractively or plainly "preached to the great congregations" than by the Savior of men? But never did they meet greater opposition. Never was there a better constituted, more equitable, nor more benign government, than is ours; yet never was there a deeper seated nor more malicious rebellion, than this we deprecate. And judging from the righteousness of the nation's cause, from the wondrous uprisings of loyal and brave men, from the immense resources of the government, from the success attending our arms in the recovery of states, the retaking of strongholds, and from the broad sweep of liberty-loving and union-saving men, and (may I not say it?) from the invincibility of eternal justice; never were a traitorous horde more thoroughly whipped, nor a rebellion more utterly crushed than are these—a rebuke to treason in all time.

But *why* this hostility to Christian rule? It is not extended by the sword, like Mohammedanism; nor by chivalrous crusades, like the Papacy; nor by sophistry and blasphemy, like Infidelity; but openly, affectionately, and earnestly by the power of truth and the sway of righteousness and peace. Did the Genius of Liberty make her advances by ignorance and tyranny, by revolt and disloyalty, her crown of glory would not be worth the seeking, much less the vigorous defences she is now making on this continent.

The cause or reason of this general and determined

opposition to truth and righteousness is more than indicated by the Psalmist: "Let us break their bands asunder, and cast their cords from us." The truth of God has *bands;* the righteousness of his anointed has *cords.* Open license needs restraint. Law is made for the disobedient. Oppression, that was local among us, and by sufferance, sought nationality, and by assumed right. In the growth of general intelligence, in the dignifying of labor, in the gathering supremacy of free principles, it had lost the balance of power, and no longer controlled the nation. To regain its position, something must be done, or it must attempt an Empire of its own, and on soil to be wrested from the domain of freedom. This purpose found sympathizers among "kings and rulers" abroad. Professing neutrality, they aided the rebellion. Speaking equivocally, they fraternized with disunion. Whether the prophetic soul of the Psalmist saw in outline the present state of things or not, he certainly knew, and most graphically described, the contest of principles now going on. And he gives a cheering view of the results of all such contests. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

An unwillingness to submit to constitutional government is the cause of this rebellion and of its legitimate asperities and cruelties. Were there in righteous authority no restraints, no limitations, no law, it might be endured as a convenient ornament to social life and a fellow of despotism. But as the decree has gone forth, and the King of righteousness is set on the holy hill of Zion, the golden "bands" of brotherhood and the silver "cords" of Union must here be broken and cast away, if possible.

III. The momentous lesson to be learned from all truthful history in reference to the results of these unequal contests, is that all opposition to the counsels of God, is vain.

Truth and right must triumph in the subjugation of evil, and in the overruling of evil designs, for the ultimate good of God's kingdom. The eternal years of God belong to right, and though cast down it will rise again in immortal freshness and vigor. Already rebel armies are discomfited; their strongholds are taken, and the corner stone of their fabric of State is shivered to atoms. The rebellion is a forlorn hope. Timid ones, aye, strong men, have trembled for the result. Traitorous ones have cavilled and complained. But there is loyalty enough, and power enough, to save the nation.

As a people we have been humbled, and deservedly so. We bow to the will of God. We kiss the Son. And lifted up again by the Divine hand, we gird ourselves for the duties of chastened and corrected manhood. "We will serve the Lord with fear, and rejoice with trembling."

The occasion that calls us together, that bids a nation of loyal and free men to bow their heads in sorrow, is among the last blows of despairing and revengeful treason. But the nation lives. Lives? Aye, lives in all the vigor of manly purposes, and amid the hopes of a grand and glorious future. She is, and ever will be, an asylum for the oppressed, and a home for the free. The name of our honored and *murdered* President will go down to posterity through all time, cherished, even *venerated*, above that of kings; while the name of traitors will be a hissing forever.

In our mourning let us, fellow citizens, be firm, hopeful, true to the right, and forgiving; and God, even *our* God will bless us.

Abraham Lincoln was born in Kentucky, February 12, 1809, and was, therefore, at the time of his death, in his 57th year. When eight years of age his father removed to Indiana, then an almost uninhabited wilderness. Here young Lincoln obtained the rudiments of an education,

more solid and practical than ornamental, by energy and perseverance, almost unaided by tutors. In 1830 his father settled in Illinois. In 1832 Mr. Lincoln raised a company for the Black Hawk war, and was made captain. After this military service was over he entered into business for himself, and in 1834 commenced his political career in the legislature of the state. He subsequently studied law and was admitted to practice. Removing to Springfield in April, 1837, he prosecuted a successful practice. Three times he was elected to the legislature. In 1847 he took his seat in congress as the only Whig Representative from his state. After several years in varying political life, he was nominated, May 16, 1860, at Chicago, for President of the United States, and was elected November 6th. On his arrival at Harrisburgh, a plot for his assassination, as he should pass through Baltimore, was discovered, and he reached Washington in disguise. March, 1861, he was inaugurated to his responsible position, and we all know the character of his presidency; what firmness mingled with clemency has marked the four years unprecedented in any civilized nation. We know, and gratefully acknowledge, the wonderful revolution of sentiment that has transpired throughout the entire nation on the great subject-matter of old and bitter discussions in civil and political circles. "The Lord reigneth."

Reëlected November 8, 1864, Abraham Lincoln entered on his second term of service with almost unparalleled popularity; and amid strong hopes that his calm and capacious mind would see the rebellion effectually crushed, and peace joyfully and permanently dawning on the country. But just as this looked-for day was opening, and the eyes of all were fixed on the inviting scene—on the fourth anniversary of the surrender of Fort Sumter, the anniversary also of the Crucifixion of the world's Redeemer, *he fell by the hand of an assassin*, and died the day following, mourned by a Nation of Freemen. Blessed be his Memory.

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